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Synopsis of Important Articles.

The Book of Job. *—It is assumed that the characters and incidents of the book are historical. It is the sublimest poem in all history. Its question is the supreme question of humanity—What is the proper attitude of man toward the government of God? The book answers this question by presenting in dramatic form what one great soul did attain. It is a tragedy ending in triumph. The scene of the poem is Arabia and all the natural features of the land of crystal sky are brought out. The prologue gives the key to the book. Job was God's champion divinely selected and put forward to fight for God's honor. He never knew it but to us it is a great teaching. God not Job is the centre of the universe. Job's friends, the best men of their times, were shocked to see Job suffering—shocked in their feelings not in their opinions. Their explanation was that Job had sinned and was being punished. Job denies it but is himself, while sincerely trusting in God, overwhelmed by reason of God's change of administration toward himself. But he triumphed by holding on to the intuitions of an honest heart. Elihu then comes up to show that affliction is a fatherly chastisement. But God speaks, simply calling Job to contemplate the grandeur of the universe and his own perfections. Job yields. Job loved God without any adequate sense of the divine greatness. He had a theodicy and a partial one. That is gone and he simply confesses his own ignorance. He is left at a crisis sublimer than that of death—the crisis when a human soul and God understand each other and embrace. The whole purpose of the book is to present full-orbed the thought of God and thus lift the troubled soul above the need of explanation of God's ways.

* By Rev. Prof. W. G. Ballantine, in *The Bibliotheca Sacra*, Jan. 1890, pp. 59-67.

An eloquent and thoughtful presentation of the thought of this profound and sublime poem.

The Fulfillment of Prophecy. †—The religion of the New Testament springs out of that of the Old and fulfills it. This is seen in the form and contents of the evangelical history, in the idea of the "fullness of time," in the names which Jesus assumes and in his teachings. So with the Old Testament prophecy. It is not only verified in its predictions by the New Testament. It is fulfilled in its spirit and conception. Prediction is not the most significant and constant element of prophecy, and the fulfillment includes more than the prophetic idea. The Immanuel prophecy meant more to Matthew than to Isaiah. It was expanded, it developed in the line of its germinal thought. The prophet's hope was realized in the birth of Jesus. Thus our Lord fulfilled prophecy. He realized its great conceptions by enlarging and spiritualizing them. So with the titles of Jesus the same process is repeated. The historical meaning of them is doubtful but Jesus appropriated them as he found them not in their precise historical meaning but because he saw in their underlying meaning, their ethical and spiritual character, their appropriateness to himself. The terms had grown in meaning. They were not fossils. So with all prophecy.

† By Prof. W. H. Ryder, in *The Andover Review*, Jan. 1890, pp. 20-25.